

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 28th May 1898.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	25,000	21st May, 1898.	
2	"Basumati" ...	Ditto	15,000		
3	"Hitaishi" ...	Ditto	800	24th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	20th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,600	20th ditto.	
6	"Samay" ...	Ditto	3,000	20th and 27th May 1898.	
7	"Samutthan" ...	Ditto	...		
8	"Sanjivani" ...	Ditto	3,000	21st May 1898.	
9	"Som Prakash" ...	Ditto	1,000	23rd ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	21st ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto	200	20th, 21st and 23rd to 27th May 1898.	
2	"Dainik-o-Samachar Chandrika." ...	Ditto	1,000	21st to 23rd and 25th May 1898.	
3	"Samvad Prabhakar" ...	Ditto	2,000	20th, 21st, 25th and 26th May, 1898.	
4	"Samvad Purnachandrodaya" ...	Ditto	200	20th, 21st and 23rd to 26th May, 1898.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	400		
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000		
2	"Hindi Bangavasi" ...	Ditto	6,500	23rd May, 1898.	
<i>Daily.</i>					
1	"Bharat Mitra" ...	Ditto	.....	
PERSIAN.					
<i>Weekly.</i>					
	Hablul Mateen" ...	Ditto	500		
2	"Mefta-hur-safar" ...	Ditto	.....	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
URDU.						
Weekly.						
1	"Darussaltanat and Urdu Guide."	Calcutta ...	320			
2	"General and Gauhariyasi"	Ditto ...	330			
Tri-weekly.						
1	"Nusrat-ul-Islam" ...	Ditto ...	.....		
BENGALI.						
BURDWAN DIVISION.						
Fortnightly.						
1	"Pallivasi" ...	Kalna ...	475	25th May, 1898.		
Weekly.						
1	"Bankura Darpan" ...	Bankura ...	572	23rd ditto.		
2	"Burdwan Sanjivani" ...	Burdwan ...	240	17th ditto.		
3	"Chinsura Bartavaha" ...	Chinsura ...	400	22nd ditto.		
4	"Education Gazette" ...	Hooghly ...	1,350	20th ditto.		
BENGALI.						
PRESIDENCY DIVISION.						
Weekly.						
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	25th ditto.		
2	"Pratikal" ...	Ditto ...	603			
URIYA.						
ORISSA DIVISION.						
Weekly.						
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	13th and 20th April 1898.	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150	14th and 21st ditto.		
3	"Uriya and Navasamvad" ...	Ditto ...	309	13th and 21st ditto.		
4	"Utkal Dipika" ...	Cuttack ...	400	9th and 16th ditto.		
HINDI.						
PATNA DIVISION.						
Monthly.						
1	"Bihar Bandhu" ...	Bankipur ...	About 600			
Weekly.						
1	"Aryavarta" ...	Dinapur ...	1,000			
URDU.						
Weekly.						
1	"Al Punch" ...	Bankipur ...	500	20th May, 1898.		
2	"Gaya Punch" ...	Gaya ...	400			
BENGALI.						
RAJSHAHI DIVISION.						
Weekly.						
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	18th ditto.	This paper is not regularly published for want of type.	
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	.....	
HINDI.						
Monthly.						
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	800			

No.	Names of Newspapers	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<p style="text-align: center;">BENGALI.</p> <p style="text-align: center;"><i>Fortnightly.</i></p> <p style="text-align: center;">DACCA DIVISION.</p>					
1	"Faridpur Hitaishini" ...	Faridpur ...	755		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
<p style="text-align: center;"><i>Weekly.</i></p>					
1	"Barisal Hitaishi" ...	Barisal ...	300	22nd May, 1898.	
2	"Charu Mihir" ...	Mymensingh ...	900	16th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	22nd ditto.	
4	"Sanjay" ...	Faridpur ...	.....	20th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	21st ditto.	
<p style="text-align: center;">ENGLISH AND BENGALI.</p> <p style="text-align: center;"><i>Weekly.</i></p>					
1	"Dacca Gazette" ...	Dacca ...	500	23rd ditto.	
<p style="text-align: center;">BENGALI.</p> <p style="text-align: center;"><i>Fortnightly.</i></p> <p style="text-align: center;">CHITTAGONG DIVISION.</p>					
1	"Tripura Hitaishi" ...	Comilla ...	450		
<p style="text-align: center;"><i>Weekly.</i></p>					
1	"Jyoti" ...	Chittagong ...	.....	19th May 1898.	
2	"Sansodhini" ...	Ditto ...	120	18th ditto.	
<p style="text-align: center;">BENGALI.</p> <p style="text-align: center;"><i>Fortnightly.</i></p> <p style="text-align: center;">ASSAM.</p>					
1	"Paridarsak" ...	Sylhet ...	.....	13th ditto.	
2	"Silchar" ...	Silchar, Cachar ...	340	2nd fortnight of April 1898.	

II.—HOME ADMINISTRATION.

(a).—Police.

1. *Al Punch* of the 20th May is sorry to find that with all its efforts Government has failed to put a stop to defamatory writing. Mr. Ahmed Shah Shaiq, in his pamphlet *Ummahat-ul-Momenin*, has traduced Islam and its founder in a most indecent language. He has called Muhammad a man of bad morals, an adulterer, a licentious fellow, a liar and a murderer. In fact, such nasty language as has been used by Mr. Shaiq in respect of Muhammad, cannot be expected even from the meanest scoundrel. He has referred to Justice Amir Ali and other Muhammadan writers in highly abusive terms. Mr. Shaiq's *Ummahat-ul-Momenin* is calculated to offend the followers of Islam. The Musalman Associations ought to petition the Government against Mr. Shaiq. It is hoped that Sir John Woodburn, who has given evidence of sagacity and kind-heartedness in connection with the plague in Calcutta, will try to bring the offender to justice.

AL PUNCH,
May 20th, 1898.

2. The *Hitavadi* of the 20th May writes as follows:—

The punitive police in Poona. After the Poona murders, the Bombay Government instructed the Magistrate of Poona to inform the Poona public that it would go hard with them if they failed to help the police in apprehending the murderer. Two days after this a punitive police was placed in the town. In the Magistrate's opinion there was no conspiracy in Poona, and the murders of Rand and Ayerst were not due to any conspiracy. The Commissioner supported the Magistrate. But both the functionaries were reprimanded. The Commissioner, however, protested against this reprimand, and said that he would resign if the Government did not withdraw the censure. And the Government did withdraw it. It is quite clear from this how unjustifiable it has been to place a punitive police in Poona.

HITAVADI,
May 20th, 1898.

3. A correspondent writes in the *Bangavasi* of the 21st May that in Ghatal, in the Midnapore district, the police fired upon a gang of 18 men who created a panic by giving out that they had come to inoculate the Ghatal people. Five were killed on the spot and others were wounded. The editor hesitates to believe the correspondent, and thinks that it is not possible that the police should have killed people like cats and dogs even when they were found to be mischief-making *badmashes*. The authorities should, however, make an enquiry into the allegations.

BANGAVASI,
May 21st, 1898.

4. Anent the recent police circular that the camera should be used by the police to take down photographs of rioters, the *Saraswat Patra* of the 21st May says that this new method of identification will not probably be altogether safe and reliable. A riot is going on and a well-minded on-looker snatches a *lathi* from one of the rioters, and just as the *lathi* comes to his hand, the photograph is taken. Surely the innocent man will be identified as a rioter, and the real rioter will escape. If, therefore, the courts are to take these photographs as evidence, they will, at times, arrive at wrong convictions.

SARASWAT PATRA,
May 21st, 1898.

(b).—Working of the Courts.

5. The *Charu-Mihir* of the 16th May reports a dispute between Maharaja Suryya Kanta Acharyya Bahadur and Babu Jagat Kishor Acharyya Chaudhuri, Zamindars of Mymensingh, over a plot of land with a shed on it, in Muktagacha near Mymensingh town. The Joint-Magistrate of Mymensingh visited Muktagacha and asked the parties to make an amicable settlement. The Maharaja's party objecting to this, the Joint-Magistrate forthwith ordered the police, in spite of repeated protests from the parties, to demolish the shed and distributed the materials between the parties. It was an extraordinary proceeding.

CHARU MIHIR,
May 16th, 1898.

The Joint-Magistrate did not record any proceeding in the case. When on the next day the *mukhtar* for the Maharaja applied for a copy of the proceedings, the order passed on the application was "There are no papers." On

subsequent reflection, however, he drew up a proceeding, bearing the date of the previous day, and endorsed, below the order he had just passed, another order "Give copy of proceedings." The parties having taken objection to the date given to the proceeding, the Magistrate made this note: "Proceeding actually written on the 9th." A strange procedure certainly!

BURDWAN SANJIVANI,
May 17th, 1898.

6. The *Burdwan Sanjivani* notices with regret the transfer of Babu Hari-pada Bhattacharyya, Deputy Magistrate of Burdwan, to Mymensingh. Burdwan has lost in him an able, intelligent and amiable officer, who has never sacrificed his conscience for the sake of promotion or for fear of incurring the displeasure of the superior officers.

JYOTI,
May 19th, 1898.

7. Referring to the recent riot in Noakhali on the occasion of the *Saraswati Puja*, out of which cases and counter-cases arose between the police and certain persons of the place, the *Jyoti* of the 19th May reports that

The *Saraswati Puja* cases in Noakhali.

the case sent up by the police was declared by the Deputy Magistrate, Babu Jhanendra Nath Roy, in his judgment, to be false, and that the counter-cases were submitted by him to the District Magistrate for transfer to some other Magistrate. They were first transferred to the Deputy Magistrate, Mr. N. C. Sen, who ordered warrants to be issued against the Sub-Inspector and a constable verbally and not in writing. The District Magistrate, however, withdrew the cases to his own file, and having taken preliminary evidence from the 28th March to the 21st of April, at last fixed the 5th May for delivery of judgment. He did not, however, attend Court on the 5th, and the case was adjourned to the 9th May, on which date also the Magistrate failed to attend. No other date has yet been fixed. The proceedings were first instituted on the 29th January, and the taking of preliminary evidence is not yet finished. We hope that the Divisional Commissioner will direct his attention to this state of things.

JYOTI,

8. The same paper reports that the Munsif of Patia in the Chittagong district behaves roughly with the superior *amla*, &c., of his court. He has ordered two entrances to the court to be closed to the public, but has not put up any notice to that effect. Many people who do not know of this order, come by these entrances and are roughly turned out by the Munsif's peon.

The Munsif of Patia, Chittagong.

HITAVADI,
May 20th, 1898.

9. The *Hitavadi* of the 20th May quotes a paragraph from the *Murshidabad Hitaishi*, in which the complaint is made that the District Magistrate of Murshidabad has ordered that none but the *amla* shall enter any office connected with the Courts or the Collectorate. Some days ago, the Magistrate came across a teacher of the local Madrassa in one of the offices and took him to the treasury where he was made to count small notes for three thousand rupees in a bag. The teacher was warned against entering the office again.

The Magistrate, observes the editor, is a young man. It is not strange that such things should occur when young and inexperienced Civilians are appointed District Magistrates.

HITAVADI.

10. The same paper finds fault with the recent High Court circular, which proposes to raise the standard of the Mukhtarship Examination. The High Court has not done well in raising the standard without giving the public previous intimation. No one who has not passed the Entrance Examination will in future be permitted to appear at the Mukhtarship Examination. It seems to be the intention of the Government to introduce English-knowing mukhtars into our law courts, but the necessity for doing so is not clear. In Bengal the court language is Bengali, plaints are written in Bengali, and the depositions of witnesses are taken down in Bengali. Most of those who resort to the courts are illiterate people who cannot sign their names even in Bengali. This being the case, there can be no harm if mukhtars do not know English.

There is another fact to be taken into consideration. Most people give their sons an education with a pecuniary object in view. There are many who have their sons taught up to the standard of the Middle-English or the Middle-Vernacular Examination, simply because they know that the passing of that examination is a qualification for the Mukhtarship Examination. The

High Court circular will have the effect of discouraging the reading of Bengali and of depriving many of the benefit even of a vernacular education.

On all these grounds, we request the High Court to reconsider its decision and withdraw the circular. If, however, it is determined to raise the standard of the Mukhtarship Examination, let it keep the new rule in abeyance for at least two years, so that those who are already preparing themselves for the examination under the old rules may not be subjected to any loss or hardship.

11. The *Som Prakash* of the 23rd May regrets that the claims of Babu Brajendra Kumar Sil, District Judge of Birbhum, to a High Court Judgeship have been persistently neglected. Mr. Sil is a statutory Civilian, and as such is eligible for such an appointment. Babu Mahendra Nath Basu, who was only a Subordinate Judge, was once appointed to a High Court Judgeship in preference to Mr. Sil. Mr. B. L. Gupta who has been allowed to override the claims of Mr. Sil is a District Judge of only ten years' standing, while Mr. Sil has been District Judge for full eighteen years, and has had a distinguished career. This is manifestly unjust to Mr. Sil. His term of service is drawing to a close, and he has hardly any chance left for a High Court appointment. We hope, however, that he will have his reward at last at the hands of the present Chief Justice.

SOM PRAKASH,
May 23rd, 1898.

(e)---*Local Self-Government and Municipal Administration.*

12. A correspondent of the *Charu Mihir* of the 16th May reports from Nagarbari, Tangail subdivision, Mymensingh district, that severe water-scarcity prevails in his village, as well as in the neighbouring villages, Narandia, Daulatpur, Maista, &c. The river there has completely dried up. The foul water of the few tanks that exist are used for drinking and other purposes, and epidemics are breaking out. The Chairman of the District Board is requested to make a personal enquiry and remove the grievance.

CHARU MIHIR,
May 16th, 1898.

13. *Al Punch* of the 20th May fears that the filthy condition of the streets and lanes in Patna may bring on bubonic plague in that city. The Vice-Chairman of the Patna Municipality is requested to attend to the matter.

AL PUNCH,
May 20th, 1898.

(g)---*Railways and Communications, including Canals and Irrigation.*

14. The *Jyoti* of the 19th May notices the following wants, &c., in connection with the Assam-Bengal Railway:—

JYOTI,
May 19th, 1898.

Complaints in connection with the Assam-Bengal Railway.

- (1) Want of intermediate class compartments.
- (2) Insufficient arrangements for the supply of drinking water to passengers.

(3) The delay in issuing tickets. Booking-clerks begin to issue tickets only four or five minutes before train-time, and when there is a press of passengers, bribes have to be given to secure tickets in time.

(4) The conduct of the railway servants rude:—

- (a) They abuse passengers freely, if they make ever so little delay in producing their tickets.
- (b) They never answer any enquiries of passengers as to train-time, &c.
- (c) Often the *chabi-wallah* cannot be got in time to open a compartment for a passenger intending to come down.
- (d) Often empty compartments are not opened till those that are open get their full allotment (eight) of passengers; while, on the other hand, when there is a press of passengers, more than 15 or 16 are thrust into one compartment.

(e) The train is not cleaned properly before it starts.

15. The *Sanjay* of the 20th May suggests that the railway authorities should make the bridge over the Govindpur *khal* near Faridpur ten feet high instead of eight, as proposed, for the safe passage of small and large boats. If large boats cannot come to town, trade will suffer much, and no little inconvenience will be felt by the townsmen.

SANJAY,
May 20th, 1898.

The proposed bridge in Faridpur town.

HITAVADI,
May 20th, 1898.

16. A correspondent of the *Hitavadi* of the 20th May suggests that there should be a separate entrance for third-class female passengers on the platform of the Howrah station.

A railway grievance.
The present arrangement is a source of great inconvenience and annoyance to such passengers.

HITAVADI.

17. Another correspondent of the same paper complains that on the 28th April last one Nani Gopal Ghose came to the Konnagar station when train No. 30 (down

A railway complaint.
passenger from Hooghly to Howrah) was about to start. The booking office had been closed, and he requested the guard, through the assistant station-master, to take the fare and give him a pass for travelling by that train. The guard refused to do so, notwithstanding a rule to the contrary. Nani Babu has reported the matter to the Traffic Manager.

(h)—General.

CHARU MIHIR,
May 16th, 1898.

18. Referring to the conditional release of the Natus, the *Charu Mihir* of the 16th May writes:—

The conditional release of the Natus.
This conditional release of the Natus has not evoked much popular gratitude. But it is now trusted that Government has at last come to see its mistake and has tardily set about correcting it. To err is human; nations as well as individuals err, and it is never too late to acknowledge mistakes and correct them.

It appears, however, that neither the Government of India nor the Government of Bombay is to be held responsible for the mistake. They merely carried out the orders of the Secretary of State. It is hoped that even the latter has at last come to see his mistake. It has no doubt been prudent of him to order the release before the petition of Lakshmi Bai came to his hand.

CHARU MIHIR.

19. A correspondent of the same paper complains that the Subdivisional Magistrate of Tangail, in the Mymensingh district,

Plague measures in Mymensingh.
has recently ordered all trees in the town up to 12 feet in height to be cut down. He has appointed for this purpose an officer at a monthly salary of Rs. 20, with a staff of 10 or 12 coolies, who enter into people's houses and cut down all trees, including valuable fruit trees. This causes great hardship to the people.

Some days ago, the Subdivisional Officer visited the village of Sabalia near the town, and fixed upon a spot, belonging to one Kartik Panja and others and near their houses, for the construction of a plague hospital, and ordered a well to be sunk and sheds to be raised there. Kartik Panja and others objected to this, saying that the place was too near people's houses and that it was near the road by which the women of the village came to the river. They offered a piece of land a little further to the north instead. The Subdivisional Officer has refused the offer. His conduct has created great discontent and alarm among the people.

BURDWAN SANJIVANI,
May 17th, 1898.

20. In connection with the plague in Calcutta, the *Burdwan Sanjivani* of the 17th May remarks that the express assurances

The Government of India on the plague.
and the understood intentions of the Lieutenant-Governor as to segregation, &c., did to a certain extent quiet the people; but the recent orders of the Government of India, given with the view of carrying out the wishes of the European mercantile community in the town, in regard to segregation and house-to-house visitation, have again unhinged the popular mind and the stampede has recommenced.

MIHIR-O-SUDHAKAR,
May 20th, 1898.

21. The *Mihir-o-Sudhakar* of the 20th May has a long article on the plague in Calcutta, giving instructions to the public on the following subjects:—(1) cleanliness, (2) segregation,

(3) disinfection, and (4) inoculation. The general drift of what is said in regard to cleanliness is as follows:—

It may be confidently observed that if the rules relating to cleanliness be carefully observed, plague will never find a footing in Calcutta. There is such a close connection between sickness and cleanliness that it is almost certain that if plague breaks out, some localities will be decimated, while others will remain entirely unscathed. During the small-pox outbreak, two or three years ago, it was the most insanitary quarters of the town which and the most dirty among the population who suffered most.

The following is taken from the section of the article dealing with segregation :—

There is a difference of opinion between the people and the Government as to the efficacy of segregation. We have no doubt that segregation is one of the best preventives of plague; but while enforcing it, attention should be paid to the habits and customs of the people and the conditions of the country. This was not done in Bombay, and segregation failed to produce the desired results there. Government cannot be too careful about the rules they issue. In our opinion the best thing to do will be to adopt the regulations issued by the Lieutenant-Governor of the North-Western Provinces. Home segregation may, we think, be allowed to those who can afford to make proper arrangements for it, other classes being dealt with otherwise. There has always been segregation in this country in contagious diseases. If the Government had known this, it would not probably have tried to enforce it by too stringent rules. Everyone indeed will do his best to segregate a plague case in his family, if he is simply told that plague is a contagious disease. If plague be really among us, we should, as occasion arises, help and support the Government, when it has itself become so anxious to put it down, and especially when it is willing to take the people into its confidence.

In a crisis like this it is the bounden duty of the leaders of both the Hindu and Muhammadan communities to impress on their people the fact that Government is actuated by good intentions. It is the ignorant and the illiterate who make riots in sheer ignorance.

Mr. James, our able Commissioner of Police, is doing everything he can to allay the panic. Alone and unattended he rides every day through every quarter of the town, and explains matters fully to crowds of people. Like him the Lieutenant-Governor is also very anxious to re-assure the public. Some good may be done and the panic laid at rest if the leaders of the Muhammadan community distribute circulars or form associations to explain to the masses the real intentions of the Government. The editors of the vernacular papers should at the same time fully explain to their readers that the measures adopted by the Government are all for their good, that inoculation is not compulsory, and that when the disease appears, nothing should be left undone to minimise its ravages. The ideas of the lower classes about segregation are rather hazy, but there can possibly be no cause for anxiety when permission is being accorded to the rich for home segregation, and when arrangements have been made for maintaining the *pardah* inviolate. The work of search-parties has not commenced, but it will go on smoothly if the Ward Commissioners and respectable residents help the authorities in doing it. We assure our Muhammadan fellow countrymen that when the police have not been vested with any powers in this matter there is no cause for anxiety. We should now strengthen the hands of the Government.

The recent Muhammadan riots have led the authorities to arm the police, for which there was, at any former time, no occasion in rice-eating Calcutta. The *badmashes*, however, are giving great trouble to the authorities; and there may come a day when the local police will have to be armed like the police in the North-Western Provinces with rifles and side arms. Really the roughs have grown very bold owing to the forbearance of the rulers in using firearms in riots. They should be, by all means, put down.

22. Referring to the conditional discharge of the Natus, the *Jyoti* of the 19th May expresses regret and remarks that it really means only a slight widening of their prison-walls, a step probably adopted by Government to escape the Parliamentary criticism that is likely to be evoked by the soul-stirring petition of Lakshmi Bai. It is hoped that Government will be more generous and accord the Natus an unconditional release.

With reference to the report that Government has threatened the brothers with confiscation of their property and withdrawal of the sirdarship from the elder Natu in the event of their again incurring its displeasure, the writer makes the following remarks :—

Sir Alexander Mackenzie likened the Government to an eagle. Like an eagle, indeed, the Bombay Government swooped down upon these unlucky brothers, pecked at them to its heart's content, and when obliged to let them off, angrily

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warned them that if they dared again to flutter their tiny wings, it would tear off what feathers they might still have left them.

All this speaks not of the strength, but of the imbecility of the Bombay Government. Offences should be dealt with according to the law and not according to the caprice of the Government. The Bombay events clearly point to the fact that neither Natu nor Tilak nor *Pratod* was to blame. The Government was to blame; its insane policy of setting up caprice in the place of law was to blame.

HITAVADI,
May 20th, 1898.

23. The *Hitavadi* of the 20th April writes as follows :—

The plague and plague measures in Calcutta.

There is a difference of opinion as to whether plague has actually broken out in Calcutta. The bacillus theory of plague is not also a universally accepted theory. Plague inoculation as a scientific process is still in its infancy, and its efficacy has been questioned in medical journals like the *Lancet* and the *Indian Medical Gazette*. This being the case, the authorities ought not to have so hastily declared the existence of plague in Calcutta, or to have shown any partiality whatever for plague inoculation.

The proposal of house-to-house visitation also has thrown the people into a panic. The incidents in connection with house-to-house visitation in Bombay are still fresh in the public mind, and the tone of the remarks of Mr. Greer and Mr. Risley on the subject has only served to increase the panic. From the tone of these remarks it is quite clear that if the Vigilance Committees fail to properly carry on a house-to-house inspection, the Government will take that business into its own hands. This has frightened the people out of their wits, and the exodus has been renewed.

HITAVADI.

24. The same paper has the following :—

The plague scare.

The blue tickets issued by the Hon'ble Mr. Risley have, indeed, re-assured many and prevented them from flying away; but it will be telling an untruth to say that popular excitement and anxiety have been laid at rest. We admit and have freely said that it is the duty of all loyal and educated Indians to appreciate the benevolent motive of the Government and help it in carrying out the plague preventive measures which it has thought fit to adopt. That is, however, no reason why we should support the Government through thick and thin. Nay, at the present juncture it ought to be our first and foremost duty to inform the Government of the fear, the anxiety, and the prejudices of the people without any hesitation whatever.

We cannot at the present moment help laughing at the attitude taken up by some vernacular newspapers. In one of these appeared, some time ago, a dreadful picture of a plague hospital in Bombay, which offended the authorities, and the *Englishman* freely gave expression to the official displeasure. This threw the vernacular paper in question into a panic, and it has lost no time in publishing a picture of the Maniktala plague hospital with a heavy shower of encomiums upon the authorities. These tactics have had their desired effect; the authorities have been pleased, and the *Pioneer* has praised that paper for its loyalty. Our loyalty, however, is not so shallow and spurious as the loyalty of this vernacular newspaper. We are not so hypocritically disposed as to call on others to take courage while we ourselves send our family out of Calcutta from a fear of the plague regulations.

We know that what the Government is doing it is doing for the good of the people, but we are not prepared to say that all the measures adopted by it are calculated to give effect to its benevolent intentions. The Government as well as the people may err, and error may lead to undesirable consequences. We should not, therefore, hesitate to inform the Government of the fear and anxiety of the people. It is no use asking people to take courage when they think that there are grounds for fear and anxiety. The panic has not yet subsided and people are still flying away.

The inoculation scare is somewhat allayed, but the segregation scare is at its height. The appointment of "Vigilance Committees," consisting of residents of wards for the purpose of carrying on a house-to-house inspection, has not allayed the public excitement. The very name of isolation and segregation is scaring away people, and the existing arrangements for the same are not likely to re-assure the public. All the efforts of the Government to secure the privacy

of native women in the plague hospitals and to keep their honour inviolate will fail to pacify the panic-stricken people. The Indian people do not fear death; they fear isolation and segregation in a public hospital.

Inoculation, indeed, does dispense with isolation and segregation, but few have faith in that prophylactic. Even in the opinion of the *Lancet* the efficacy of inoculation is not likely to last more than three months. People have no faith in it and are not likely to submit themselves to the process. As for isolation, its efficacy also is a matter of opinion. Dr. Blaney of Bombay plainly tells the public that no one knows anything about the plague and the manner in which its infection spreads. All that is done to prevent the spread of the contagion only disturbs the peace of the public. We hope that the Government will take Dr. Blaney's opinion into its consideration. Let the people adopt their own methods of isolation and segregation in the case of plague, just as they do in the case of small-pox and other contagious diseases. The plague poison is not certainly more dreadful than the small-pox poison. We cannot understand why plague should require more stringent regulations than small-pox. In the opinion of many medical men plague is not a contagious disease. In the opinion of others isolation is useless as a preventive measure. People are very little concerned about this difference of medical opinion. The disease is no doubt a fatal one. But the people fear inspection more than the plague. Let their fear be allayed.

To tell the truth, it will be far better to improve the sanitation of the town than to carry on a house-to-house visitation in search of plague. Let the cause of the disease—the insanitary condition of the town—be removed, and all will bless the Government.

25. The same paper gives the picture of a plague ambulance cart on fire.

An ambulance cart on fire.

26. The *Sanjay* of the 20th May says that the Lieutenant-Governor had no intention of going to Darjeeling this year, but he has got a severe complaint in the ear, and his medical advisers have asked him to go there at once.

The Lieutenant-Governor away from Calcutta. He will return as soon as he is cured. His absence from Calcutta at this crisis is to be regretted.

27. The same paper points out the impolicy of the plague measures adopted in India in conformity with the provisions of the Venice Convention:—

The plague measures in India.

The Government, we are aware, is bound by the terms of the Venice Convention to enforce plague measures on Western lines in a country to which they are so little suited. But may it not represent to the powers who have agreed to this convention the difficulty of enforcing Western rules in the East and obtain their sanction to the introduction of measures more consonant to the customs and feelings of this country?

We may also suggest that, before introducing the obnoxious plague measures all at once, Government should consult all the medical authorities of the town. Let us not be understood by this to intend to obstruct these Government measures by prejudicing our readers against them. On the contrary, we earnestly request our readers not to put faith in the idle rumours that are abroad, but to help Government in this most onerous work of putting down the plague. The united efforts of the people and the authorities will in no time stamp it out entirely.

There are, however, grave doubts as to the very existence of the plague in Calcutta. Professor Haffkine and all the Government doctors of the town assert that the plague has appeared; other doctors, however, deny it. Either way, Government is to blame. If the Government doctors are right, why not enforce quarantine at once? Why does Government practically propose inoculation to be a substitute for segregation, although it is notorious that, save and except segregation, no other remedy for the disease has been yet discovered, and that inoculation has yet to justify itself. The enticements to inoculation offered to the people do not appear to be warranted by strict morality.

The experience obtained in India as to the unsuitability of segregation to the social and climatic condition of the country should be early laid before the Powers that agreed to the Venice Convention and their sanction should be

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obtained to the adoption of the system that is here adopted in cholera and small-pox cases, namely, the system of having the patient treated in his own house by his own doctors. Government should give an early trial to this system.

Then, as to house to-house inspection. The *Englishman* has spread the mischievous report that the system of inspection by the Ward Committees of the town will be tried only for a little time, at the end of which soldiers will be employed for the work. Then Mr. Risley and Mr. Greer have given out that in the event of the Ward Committees failing to discover all the plague cases, Government will be obliged to take the work upon itself. It should, however, be remembered that the powers given to the Ward Committees do not authorise them to enter people's houses by force, and they should not, therefore, be charged with neglect of work if a few cases here and there escaped them. We hope the Government will come forward to contradict the unwarranted statement of the *Englishman*.

In conclusion, we beg to suggest that instead of spending so much energy in discovering cases which are, on Government's own admission, few and far between, every precaution should be taken to improve the sanitation of the metropolis.

BANGAVASI,
May 21st, 1898.

28. The *Bangavasi* of the 21st May has the following addressed to the British Government in India:—

What the Government's attitude towards the people should be.

We humbly ask you, sole arbiter of the destinies of India, not to lose the love and respect of the loyal Indian people through neglect and indifference. It is not at all a difficult thing to keep the Indian people pacified. The Hindu is, as a matter of course, in the habit of looking upon the sovereign as an incarnation of Narayan; he worships his ruler just as he worships his god, and the ruler's religion or nationality is a matter of indifference to him. In the eye of the Hindu there is no difference between a Hindu and a Musalman or a Hindu and a Christian sovereign. Rama is looked upon by him as Narayan himself, Akbar is still regarded as but another name for Jagadiswar or God, and Queen Victoria is looked upon as an incarnation of the goddess Jagaddhatri. Do not forfeit the love and respect of such loyal subjects as the Hindus by neglecting your opportunity for winning the same.

Why is it that people so much distrust you that they are flying away from you just as they used to fly from the Mahratta freebooters and the Pathan hordes? The very name of plague has thrown them into a panic, and they have fled, fearing that their honour was in danger. They have fled, the Hindus and Musalmans, in a body—disregarding your assurances, lightly treating your benevolent motive and suspecting your humanity. The people readily believe everything, however preposterous, which is said against you. They do not hesitate to attribute fiendish motives and intentions to you. Have you ever tried to ascertain the cause of this distrust and panic? No, you have not. We therefore humbly ask you, generous and benevolent sovereign of the Indian people, not to lose their love and respect through neglect and indifference.

The Indian people, ever miserable, have never seen you in a benevolent mood. It is true that this year, through the unbounded benevolence of Sir Antony MacDonnell, the famine-stricken people of the North-Western Provinces saw you in your loving and benevolent attitude. But it is rarely that your benevolent attitude, in all its refulgence, meets the wondering and admiring eye of the Indian people. All that they generally have to do with the Government is to pay the road cess and the chaukidari tax, or, if they are raiyats of the *khas mahals*, the *malgujar*. The raiyat knows that he is paying taxes, and the Government is taking them. In all his dealings with the ruler he finds him either putting forth his sovereign power, or, in rare instances, withdrawing that power. In the rail road he sees a thing which is facilitating European commerce. In the railway embankment he sees the cause of malaria. In the telegraph he sees nothing but a device to facilitate the doing of public business. Let the Government excavate a canal and bring water to the edge of a desert, and the people will see in it nothing but a source of revenue from the sale of water. Oppressed and ill treated by the *tahsildar* and the Deputy Collector, the raiyat has never an occasion to feel grateful

to the Government. The strange subtleties of the law, the obliquity of the procedure, the perjury in the law courts, the strange pleadings of the lawyers ; all these distract and confound him. The *takavi* system, the only tangible manifestation of the Government's benevolence, does not appreciably benefit him. He is regularly fleeced and has to put up with great indignity before he can expect to have a grant sanctioned to him. The grant sanctioned, he has to pay interest in ten different shapes in ten different places. He feels himself harassed and ill treated, and forgets to feel grateful to the Government.

To tell the truth, the subject looks upon you as a relentless ruler, as relentless as *Yama*, the god of death—just but not merciful, and always bent upon rigorously enforcing the law and punishing its violation with a high hand. But we expect something more than strict and impartial justice from you. Puny mortals, we are most likely to err frequently, and we therefore desire to see in you a reflection of *Srihari*, the god of mercy and love. Policy and brute force—these are the two powerful instruments with which you are ruling India, and you will go on ruling the country without a hitch so long as your policy and your power remain intact. But let a screw become loose somewhere, and the whole machinery of Government will come to a standstill. The Hindu has a heart and a soul; he believes in the existence of another world, and he is inspired by hopes and aspirations which soar high above this world. It is therefore impossible to rule him simply by policy and brute force. In the opinion of the Hindu everything does not end in and with death. The prospect of death does not shatter his hopes as death itself cannot deprive him of his soul. The Hindu, in a word, does not fear death. A rule based upon policy and brute force is rule through the fear of death, which can exercise no influence over the Hindu mind. A rule based on brute force is therefore destined to fail, so far as the Hindu is concerned. The Hindu wants sympathy and kindness; nothing wins his heart like love. Ruler of Hindus, you never organised a *dansagar* or an *annukot*; you never treated the poor millions to a sumptuous dinner, you never gave them alms with an unstinted hand. During the last year's famine there was indeed, a flow of your charity, but that flow was not free and unstinted. How can the Indian people understand you?

Those whom you have given an English education and whom you look upon as the leaders of the country are no more than you in touch with the people. They put on the European costume, they have lost their caste, and have become estranged from the community. You, too, blinded by vanity and priding on the superiority of your nationality, are wholly out of touch with the people. The people therefore, living far away from you, find nothing but a manifestation of royal power on all sides. The municipal tax-collector as well as the red-turbaned constable are, in his eye, manifestations of this royal power on a small scale. The Magistrate touring in the mufassal is to the unsophisticated raiyat a Magistrate and nothing more. His peons quarrel with him for eggs, fight with him for goats and wrangle with him for a jug of milk. In short, the raiyat sees you in the formidable attitude of a ruler and fears you as *Yama*.

So we humbly and earnestly beseech you—show yourself to us, if only once, in your benign and benevolent attitude. Let us once see you in your peaceful and affectionate mood, let us once hear you speak to us in accents of love and kindness. We hear death calling to us from behind in a dreadful voice and we tremble. Plague in all his fury is dancing a devilish dance, his tearful club raised over our heads. O! show yourself to us once in your forgiving and benign attitude. Now that you have, in the present crisis, taken pity on us, we hope that we will henceforward see your loving mood and loving mood only. It is true that we have often offended you by our impertinence, have often called you names. But remember that we have been spoiled and perverted by the unnatural and godless education which you have given us—an education which does not teach us piety, discipline and self-control. Whatever we may be, you cannot discard us; you must rule the country with what materials it is made of. In this plague scare you have relented towards us. We have been blessed with a Lieutenant-Governor like Sir John Woodburn and a Secretary like Mr. Risley. May this benevolent attitude never change! May you always remain as kind and generous as you are now!

BANGAVASI,
May 21st, 1898.

29. The same paper has the following :—

The *Amrita Bazar Patrika* on the publication of Mr. Risley's letter to the *Bangavasi*.

The *Amrita Bazar Patrika* has published Mr. Risley's letter on the Vigilance Committees, which appeared in this paper last week, without acknowledging the source of its information. Our contemporary gave this letter a prominent insertion in its columns, but did not fail to vent its spleen on us. "We very much regret," wrote our contemporary, "that such a letter should have been permitted to be published in a vernacular paper, especially as President of the Plague Committee, Mr. Risley is practically controlling the plague policy of the Bengal Government." The *Patrika* seems to have great aversion to 'a vernacular paper,' but it forgets that it used to be published in the vernacular before Lord Lytton's Press Act compelled it to take shelter under the English language. Our contemporary is now speaking in the language of the white man, and cannot bear the sight of the black man. Pity indeed! Great pity that Mr. Risley's letter should appear in the columns of the *Bangavasi*! Our honest, truthful and conscientious contemporary of the *Indian Mirror* also has not like the *Amrita Bazar Patrika* thought it fit to mention our name, and has only referred to us as a vernacular paper. The letter of a white man should indeed appear not in a vernacular paper, but in a paper conducted in English like the *Amrita Bazar Patrika*!

BANGAVASI.

30. The introduction of a gold standard in India, writes the same paper, will cause the Indian masses great loss and inconvenience. There is a tightness in the money market, and the prices of commodities have risen.

The Government's currency policy.

All this is due to heavy export, and export is likely to be heavier this year. There has also been a great depreciation in the value of silver on account of an artificial enhancement of the value of the rupee. This has proved a tremendous loss to agriculturists, who possess only silver ornaments. The introduction of a gold standard will all but ruin agriculturists. The Government's loss also will not be inconsiderable.

SANJIVANI,
May 21st, 1898.

31. Referring to the appointment of three military officers on plague duty in Calcutta, the *Sanjivani* of the 21st May

Military officers on plague duty.

observes, that though a similar proceeding in Bombay and Poona was attended with dreadful consequences, the kind and sympathetic nature of Sir John Woodburn should be regarded as a guarantee against oppression of any kind whatever here. No one should create a panic in mere anticipation of danger.

SANJIVANI.

32. According to the same paper, Sir John Woodburn, who has gone up to the hills in consequence of an abscess in the ear, will probably return to town as soon as he feels better. His Honour has earned the gratitude of the citizens of Calcutta by the forbearance, sympathy and consideration he has shown in the plague affair.

Sir John Woodburn on the plague.

SANJIVANI.

33. The same paper has the following :—

The release of the Natus.

Some people think that Lord Sandhurst released the Natu brothers after consultation with Sir Antony MacDonnell, as the latter was passing through Bombay on his way to England. Others believe that the agitation set on foot by Babus Ananda Mohan Bose and Romes Chandra Dutt in England has borne fruit, and that the Secretary of State for India having felt the pulse of the nation, has at last ordered the release of the Natu brothers.

Whatever the fact may be, the release of the two brothers has given satisfaction to the people, and that satisfaction will be enhanced by releasing the editors of the *Kesari*, the *Pratod* and the *Modavritta*.

SANJIVANI.

34. The same paper quotes the passages in the speeches of His Honour the Lieutenant-Governor and Mr. Risley bearing on the question of inoculation, as showing that

The usefulness of inoculation.

inoculation will obviate the necessity for segregation.

SANJIVANI.

35. The same paper has the following :—

The press and the people in the plague.

Both the rulers and the ruled are in difficulty. Panic was first created when the grocer in Kapali-tala suddenly died. Then, when the death-rate increased, the cry was raised—"Why is the Government silent? Why does

it not plainly say whether there is or is not cause for anxiety and fear? Knowing suspense to be terrible, we, too, asked the Government to declare its policy as early as possible; but we did not forget that it had a grave responsibility and could not therefore hazard an opinion without due deliberation. We were not, however, very much frightened at the delay in the declaration of plague because we buoyed ourselves up with the hope that after all the doctors might agree that there was no plague. But this hope passed away when the Hon'ble Mr. Risley declared in Council the appearance of the plague in Calcutta. We then fondly hoped that the assurances of His Honour would arrest further exodus, but as a matter of fact, they did not. People became alarmed and believed in the most improbable stories. All did so—the rich and the poor, the wise and the ignorant.

The flight became almost universal. Many houses are now vacant, and if theft has not become very common, it is due to the vigilance of the police. But for the courage and promptitude of the Commissioner of Police and his men, riots would have broken out and done more harm than the exodus. All these circumstances have nearly convinced us that neither the Hindus nor the Muhammadans possess a leader, whatever the claims that might be advanced by some to that position. The *badmashes* either cajole or frighten the simple people to serve their own selfish ends. Very few persons have the intelligence to perceive that this sinister activity of the *badmashes* may one day prove the destruction of Calcutta, that it is more terrible than even the plague, for in one short hour it may deluge the town with human blood, and take away thousands of innocent lives before the police or the military interfere. The leaders of society would have done better if, instead of engaging in useless discussions about the appearance of plague in Calcutta, they had given some thought to the danger, just referred to, and found means to re-assure the public.

It is a matter of regret that most of the leaders were the first to leave the town. In this respect the Hindus were greater sinners than the Musalmans. They would have acted like true leaders if, instead of making an exhibition of their cowardice, they had helped the Government and supported its measures by re-assuring the public.

Most of the newspapers which claim to be the organs of the people, have not also given evidence of judgment. Did those who clamoured for a hasty declaration by the Government, as to whether there was plague or not, place much faith in the declaration which was made by Mr. Risley? The editorial and correspondence columns of newspapers have been full of complaints that the Government should not have declared plague on the unsupported authority of Professor Haffkine. But though many of them had every opportunity to ask Mr. Risley about this, no one did so, and the doubts of these men were not removed even when the *Englishman* stated that Drs. Hendley, Charles, Bomford, Dyson, Cook, Ferris and Sanders had agreed as to the presence of plague. Even among the educated classes there is a lack of that confidence which, in a crisis like the present, should be placed in the Government and in the statements of doctors. The Government is in a dilemma. Whatever the professions of the people may be, they are not in practice supporting the Government. They are rather endeavouring to thwart it in every way. It is very much to be regretted that the Government should be blamed instead of being praised for the large preparations it has made to crush the disease on its first appearance. Have our wise contemporaries at all thought what the rains may bring, if, in consequence of this opposition, Government now fails to stamp out the plague? It must be admitted that, whether you call it plague or not, a disease which ends fatally in two or three days is a most dangerous one, and that the sooner a preventive is found for it, the better. Instead of feeling grateful for the generosity the Government has displayed in the matter of the plague regulations, there are many irresponsible men who demand their withdrawal. But it is impossible for a Government which is responsible for millions of lives, to act as they desire.

If the Commissioners had any idea of their responsibility, they would have better performed the task of house-to-house search. But most of them have failed to do so. Babu Surendranath Banerji, who has hardly a moment's leisure, deserves great credit for his promptitude, for he was the first to call a meeting of rate-payers, form a Vigilance Committee, and inspect his ward. If all the Commissioners had been like him, it would have been an excellent thing;

but many have not, as a matter of fact, yet awakened to the gravity of the situation. In one ward, arrangements for a hospital, &c., have been completed, but in the other wards nothing has been done. Many Commissioners did not even go the round of their wards when the *mehters* made a strike. It is useless to expect the work of house-to-house search to be well done by people whose sense of duty is so poor. In many quarters Vigilance Committees have been formed of those who secured votes for the Commissioners during the recent elections; and it is very doubtful whether they will be at all able to discharge the duties of their office. There are, again, many who have been too much frightened themselves to re-assure others. They themselves do not believe that the promises made by Government will all be fulfilled, but they attribute incredulity to the illiterate people. According to the *Amirata Bazar Patrika*, every Ward Committee is working satisfactorily; but not one has yet come across a single case of plague, though the municipal doctors are finding many. This is represented as constituting a serious charge against the municipal officers. But is the charge justifiable? Plague cases are ordinarily found in *bustis*, which the members of Ward Committees scarcely visit. The *Patrika* admits that the Vigilance Committees will not be successful, because they cannot know of a plague case when their admission to a house depends on the good-will of the house-holder. Our contemporary seems to insinuate that by withholding permission to enter houses, the Government means the Vigilance Committees to fail. But if this permission had been given, what a row would have been created over the invasion of the *zanana*? No member of a Vigilance Committee would dare to intrude into a *zanana* without a police escort; and the services of the military police might probably be, in some cases, required. There is no doubt, therefore, that Government has done well by not giving this permission to Vigilance Committees. If there be ever an occasion to grant this power, it should be granted only to Government servants, for it would not be safe to entrust such powers to untried men. We had thought that the consideration and thoughtfulness displayed by the Bengal Government would secure for it the sympathy and co-operation of the people, but we find that in this we are mistaken. In view of the keen criticism that is going on, it is hardly possible for the good intentions of the Government to be fully carried out. And if the present measures fail, the Government will be compelled to change them. Those who have the good of the country and society at heart should, therefore, use their pens with great care.

DAINIK O-SAMACHAR
CHANDRIKA,
May 22nd, 1898.

36. The *Dainik-o-Samachar Chandrika* of the 22nd May does not like the idea of Sir John Woodburn's staying at Darjeeling for even a fortnight during such a crisis. Not to speak of the public, His Honour himself is sorry that, owing to an abscess in the ear, he has been obliged to leave the metropolis for a short time. Within the few days that he has been the ruler of Bengal, Sir John Woodburn has earned the gratitude and confidence of the entire population, which believes that, so long as he is at the head of the administration, there will be no oppression in connection with the plague. He has re-assured the public mind and allayed the panic, so much so, that the people exclaim with one voice—"While *Lat* Woodburn rules us, what fear have we? He is our ruler, and when he has given us the assurance, there will be no plague oppression to be sure."

BANKURA DARPAN,
May 23rd, 1898.

37. A Vishnupur correspondent has written to the *Bankura Darpan* of the 23rd May to say that, owing to a death at Sonamukhi, supposed to have been owing to plague, there was recently a flight of panic-stricken people from that place. Some seem to believe it to be a case of real plague, while others hold that it was only bubo, and the poor man died in consequence of the administration to him of plague medicines. However that be, there is a great panic, which has been increased by the exhortations of an ascetic-looking young man, who is calling upon the people to take the name of Hari now that the plague is among them. In the present state of popular feeling and anxiety, the authorities should declare by beat of drum that there is no cause for fear.

The editor observes that there is a rumour to the effect that arrangements for compulsory inoculation are being made. This rumour has already led to assaults on vaccinators, who have been taken for inoculators. Indeed, the

inoculation scare is greater than fear of the plague itself. It is high time that the orders and assurances of His Honour the Lieutenant-Governor were made known to the masses in Bankura.

38. The *Som Prakash* of the 23rd May has the following on the working of the Ward Committees in Calcutta:—

The working of the Ward Committees.

The Ward Committees have begun their work in right earnest. The inspection of houses is now done by the well-known gentlemen of the respective wards. The arrangement causes no anxiety to the people, and is greatly convenient to Government. Government is not put to any expense on account of it. This could not have been the case if it had taken the work of inspection upon itself. The people bless it from their heart for this measure. We pray that its policy may not change.

But a letter has appeared over the signature of Mr. Risley, which has caused no little alarm. It threatens to withdraw the powers given to the Ward Committees in case any plague patient escapes their notice. This is certainly a little too hard. The Committees will no doubt do their best to discover plague cases; but it is unreasonable to demand that not a single case should escape them. It is trusted that Government will not hastily change its policy in a matter of so great importance.

39. In reference to the reply of Mr. Risley to the recent communication from the Chamber of Commerce, asking the Government to either ascertain more satisfactorily the existence of plague in Calcutta, or to declare its non-existence in the town, the *Dainik-o-Samachar Chandrika* of the 23rd May writes:—

Government's declaration of the plague.

Mr. Risley has sought to justify Government's declaration of the plague in the town. But his statement has not had the effect of removing from the mind of the people their doubts as to the existence of the disease. A real epidemic of the plague cannot be stamped out by any amount of sanitation or vigilance. There was no want of segregation, &c., in either Bombay or Karachi; but it did not prevent the plague from taking the epidemic form there from the very beginning.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

40. The *Jyoti* of the 19th May, in comparing the present famine-stricken state of Chittagong with its flourishing state a few years ago, gives a statement of the importations of rice and rise in prices during the last three years, and publishes, in illustration of the present state, two letters, one from the village of Baharchhara in Chittagong, which speaks of a large number of famine-stricken beggars in the village, and another from village Napora. The latter says that the great Chittagong cyclone, and the cholera which broke out soon after, carried off more than 400 people. Almost all the paddy-fields were destroyed, excepting those near the hills. In the villages Baraghona, Gandamara, Sekhkhil, Chambal, Napora, &c., the paddy was not cut at all, as not likely to cover even the cost of cutting. Food grains have become uncommonly dear. At one time the people, including even respectable classes, had to go out six or seven miles from their villages to gather the paddy that lay uncut in the fields. After a whole day's labour, one could hardly gather more than a seer or so of bad paddy, which when boiled had an extremely disagreeable taste and odour, and had to be taken with molasses. This bad food brought on illness, and the people died in large numbers. This continued up to the month of Chaitra; but many people have since had to go practically without food, most families have not got enough rice to eat; they eat large quantities of unwholesome vegetables instead. There is no selling or buying of rice in the markets. Over and above all this, water-scarcity has set in. The day-labourers have been mostly thrown out of work. Their earnings hardly amount to more than two annas per diem. Prices of articles locally grown have fallen considerably. Rangoon rice sells at eight or nine seers per rupee. Government help is sadly needed; grain has not yet been distributed in the village. Government will do well to start relief works.

The future of Chittagong is gloomy enough. Babu Nityananda Rai, the leading man of the district, suggested certain remedies to Government. It is

SOM PRAKASH,
May 23rd, 1898.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 23rd, 1898.

JYOTI,
May 19th, 1898.

prayed that Government may come to its help without delay and work on the lines pointed out by Babu Nityananda Rai.

SANJAY,
May 20th, 1898.

41. The *Sanjay* of the 20th May does not think the crop prospects in Faridpur to be at all cheering. Rain is sorely needed, but the weather indications are very much against it.

Prospects of crops in the Faridpur district.

VI.—MISCELLANEOUS.

HITAVADI,
May 20th, 1898.

42. The *Hitavadi* of the 20th May is sorry to learn that the Lieutenant-Governor is suffering from a pain in the ear, and has been, therefore, obliged to go to Darjeeling for a change. It is a misfortune that the Lieutenant-Governor should fall ill at this critical moment. It is earnestly to be hoped that His Honour will soon be all right.

Sir John Woodburn's illness.

SANJIVANI,
May 21st, 1898.

43. The *Sanjivani* of the 21st May contradicts the statement made by it in a previous issue that Sir John Woodburn has got himself inoculated, and adds that, considering His Honour's surroundings and style of living, his medical attendants do not think him liable to an attack of plague.

The statement about Sir John Woodburn's inoculation.

SANJIVANI.

44. The same paper exhorts the Brahmas and Brahmikas not to leave Calcutta like craven cowards, but to stick to their post with a view to tend the sick, to minister to the wants of their enemies and villifiers, as if they were their dearest friends, and to set an example of courage and devotion to duty in this plague crisis.

The duty of Brahmas and Brahmikas in the plague.

SANJIVANI.

45. The same paper takes the *Indian Daily News* to task for circulating disquieting rumours about the alleged forcible inoculation of one Walters. If people have left the town, it is not so much for fear of plague as in consequence of idle and unfounded rumours. There are certain newspapers, English as well as vernacular, whose one aim seems to be to lower the prestige of the Government in the eye of the public, although it should be their first duty to support that Government in this crisis and allay public fear.

Circulating false rumours about the plague.

BANGAVASI,
May 21st, 1898.

46. The *Bangavasi* of the 21st May has the following:—
Remember that in this world you depend entirely upon English mercy for the maintenance of yourselves and your families; remember that English kindness and benevolence are your sole hope. A Hindu, you have forgotten your religion and you no longer practise Hindu patience and forbearance, Hindu asceticism and self-control. You can no longer walk a few miles or fast for a couple of days; the simple *habishya* meal no longer suits your constitution; you have now become idle, sensual, and ease-loving. Your constitution is delicate, and your children have become a prey to diseases without number. You have lost your former cheerfulness and become quite dispirited. Pride and spirit, self-help and self-control, independence and perseverance, courage and devotion—all these manly virtues have forsaken you. You possess none of those virtues which make a man great and famous—an ornament to his society and country.

It is, therefore, beyond our comprehension why you should be eternally finding fault with the British Government. You could have had some excuse for such fault-finding, if you had been in any way equal to Englishmen, to those, that is, with whom you find fault—if, indeed, you had been able to make money by commerce or agriculture; if you had been known to help and support your relatives and dependants; improve the condition of your village, and do good to your countrymen. But that is not the case. Weak and worn-out, an eternal prey to diabetes and spleen and liver complaints, you rant and bluster like amock hero, and thereby make yourself the laughing-stock of the whole world.

Sometimes when a pleader or a clerk friend comes to us and, in a friendly way, rates us with what he calls our cringing servility to the Government, the tameness of our tone and the insipidity of our style, we become unspeakably ashamed of, and disgusted with, our countrymen. We fail to understand why

men who have, so to speak, to wash the feet of Englishmen in their offices, who have to keep English Judges and Magistrates in humour so that they may earn a few rupees, should be so very fond of seeing the very same Englishmen abused and maligned. The English, it is true, rule the country, but they rule the country through us; it is we who fill most of the posts in the public service. As Sub-Inspectors of Police we oppress the masses; as *tahsildars*, we forcibly deprive poor raiyats of their ploughs and cattle; as Deputy Magistrates, we indiscriminately send ignorant and half-starved people to jail. It is we, again, who malign our countrymen and abuse our religion and customs before Englishmen, and fill the ears of the authorities with evil counsels. And yet we call the English Government an oppressive and tyrannical Government—a Government which is draining away the wealth of the country, which interferes with our religion and is inimically disposed to our society. The all-powerful British Government could, if it were so disposed, make short work of us, and it were bad policy to offend it in any way.

Plague, the fell disease, has invaded Calcutta. The Government can, if it is so disposed, pursue the Bombay methods even here. It can carry on a house-to-house search with the help of soldiers, or quarter a punitive police upon the metropolis. But for some reason or other, the Bengal Government has, so far, adopted only lenient and conciliatory measures, and the kind-hearted Lieutenant-Governor and his Secretary, Mr. Risley, have consulted our convenience in framing the plague regulations. This is the reason why we are praising them and blessing them. By so doing we have not certainly done anything wrong.

Have the ignorant ruffians who have here and there assumed an aggressive attitude and committed disturbances, done right? If the Government comes to think that we do not deserve a kind and lenient treatment it will certainly take severe measures against us. Why are you then incessantly barking at the lion, who is now so gently disposed?

Let us, therefore, repeat that whatever the Government is doing it is doing for the good of the country. It is its duty to protect the suffering millions. The best thing to do at the present moment is to allow ourselves to be guided and protected by Englishmen.

47. The same paper has the following:—

The *Pioneers'* praise of the *Bangavasi*.

It is not that we are not glad to be praised by the *Pioneer*, the first Anglo-Indian paper in India; but we never dreamt that we should be so highly praised for our humble endeavour to pacify the panic-stricken people by holding before them a true picture of the existing state of things. The Bombay and the Poona affairs convinced us that it was quite useless to quarrel with the Government, and that we should not in the long run fare ill if we loyally obeyed it. It is under this impression that we have to so long tried our best to allay the prevailing panic and excitement. We knew that in the plague question the Government was sure to be guided by the opinion of eminent European doctors and adopt the preventive methods prescribed by them, there being none among us so high in its estimation as to protest against the adoption of such measures with any chance of being heard. This being the case, what else can we do than lend a helping hand to the Government? It should, moreover, be made known to the public that the Government has adopted the plague preventive measures simply with the object of saving the lives of its subjects and preventing the ruin of the country's commerce. Distasteful as they may now appear to be, these preventive measures are sure to bear fruit in future. Everybody ought to bear in mind that we are sure to be benefited by the kindness and benevolence of a Government which can grind us down to dust by putting forth only an infinitesimal particle of its unbounded power. We have made it our chief concern to tell the people what they should do as loyal subjects of the Government, and we did not know that we should be praised for this small and humble service.

We are much obliged to the *Pioneer* for its good opinion of us. So long the Anglo-Indian papers were in the habit of finding fault with the vernacular papers, and give them nothing but ridicule and contempt. By praising us the *Pioneer* tells the English-knowing public that even in a vernacular paper there may be something worth noting.

BANGAVASI,
May 21st, 1898.

BANGAVASI,
May 21st, 1898.

48. The same paper is sorry to learn that the Lieutenant-Governor is suffering from a pain in the ear and has, on medical advice, gone to Darjeeling. Within a few days the Lieutenant-Governor has earned the love and respect of the people. May he soon regain his health!

URIYA PAPERS.

UTKALDIPKA,
April 9th, 1898.

49. The *Utkaldipika* of the 9th April speaks approvingly of a meeting which the Muhammadans of Cuttack held in that town to establish a scholarship for the benefit of those Muhammadan students who pass the Entrance examination, but fail to obtain a Government scholarship in commemoration of the administration of Orissa by Mr. H. G. Cooke, late Commissioner of the Orissa Division.

URIYA AND
NAVASAMVAD,
April 13th, 1898.

50. The *Uriya and Navasamvad* of the 13th April and the *Samvadvaika* of the 14th April bitterly complain of the want of drinking water in the Balasore district, and state that both men and cattle are in great distress, being unable to bear the pangs of a prolonged water-famine.

URIYA AND
NAVASAMVAD,
April 13th, 1898.

51. The *Uriya and Navasamvad* of the 13th April recommends that the vaccination law should be so amended as to make vaccination optional in the case of those who have any moral or religious scruple to vaccinate their children with virus drawn from the bovine species.

UTKALDIPKA,
April 16th, 1898.

52. The *Utkaldipika* of the 16th April notices with regret the death of Sir Syed Ahmed of Alighur, who, by merit and public spirit, had endeared himself to the members of the Muhammadan community, who were indebted to him in various ways.

UTKALDIPKA.

53. The same paper regrets the illness and departure of Sir Alexander Mackenzie, the late Lieutenant-Governor of Bengal, who was compelled to retire before his usual term of service was over, and observes that he was a good and able Governor.

UTKALDIPKA.

54. The same paper expresses great joy at the opening of an agricultural class in connection with the Sibpur Engineering College, Calcutta, and hopes that this small beginning will prove successful in the end, and will lead to the cultivation of the higher branches of the science in future.

URIYA AND
NAVASAMVAD,
APRIL, 21st, 1898.

55. The *Uriya and Navasamvad* of the 21st April writes that the new condition of eligibility for the Mukhtarship Examination, namely, passing the Calcutta University Entrance Examination, ought not to apply to those candidates who appeared in the last examination, but failed.

ASSAM PAPERS.

SILCHAR,
Second fortnight,
April, 1898.

56. The *Silchar* for the 2nd fortnight of April 1898 says that if the rumour that Mr. Cotton is going away from Assam proves true, Assam will receive a thunderbolt, and the many expectations it has connected with Mr. Cotton's administration will remain unfulfilled, while Mr. Cotton himself will feel the disappointment of not being able to carry out the fond schemes that are in his mind.

SILCHAR.

57. The same paper takes objection to the removal of "Jamidari Mahajani" from the curriculum of the Middle-English Scholarship Examination and the appointment of Physics in its place. Candidates were formerly required to secure pass-marks in mathematics from arithmetic, *Subhankari* and *Jamidari Mahajani-o-Bazar Hishab*, but they must now secure the same marks from the first two only. As in the Entrance examination, Geometry and Mensuration, at any rate, the latter should be included in the list of subjects for the Middle-English Examination.

58. The same paper complains against the introduction of *Varna Parichaya*, Part II, by the editor of the *Siksha Parichar*, as a text-book in the Cachar *pathsalas* in preference to Vidyasagar's or Tarkalankar's second primer. The book under notice is said to be so stiff, and some of the passages in it are so obscure as to be unintelligible even to the pandits.

A bad school-book in Cachar.

SILCHAR,
Second fortnight,
April, 1898.

59. According to a correspondent of the *Paridarsak* of the 13th May, while a *vakalatnama* or *mukhtarnama* on an eight-anna paper is sufficient for the withdrawal of money or deeds deposited in a civil court, in the collectorate an application with a non-judicial stamp of one rupee, duly registered or attested by an officer, is necessary for the same purpose. In the criminal courts, too, the same practice prevails, with the exception of the attestation or registration. This leads to much inconvenience, especially when the parties are women.

A Court complaint.

PARIDARSAK,
May 13th, 1898.

The editor observes as follows:—

We do not see why such a rule should remain in force in Sylhet alone, for we are not aware that the Government ever issued such a rule. A memorial was submitted in this connection to Mr. Fitzpatrick when he was Chief Commissioner, but nothing came of it.

60. The same paper has the following in English:—

Disposal of appeals.

We must confess that Mr. Newbould's way of disposing of appeals does not at all commend itself to us. He appears to have an almost unbounded faith in the infallibility of the subordinate courts so far as findings of fact are concerned and does not seem sufficiently to realise the great duty which is cast upon him as an appellate authority of exercising his own independent and individual judgment as to the evidence on the one side or the other. The result is that he almost invariably supports the conclusions arrived at by the lower courts, and, as a friend wrote to us from Silchar only a few days prior to Mr. Newbould's coming here, "it is useless to argue against findings of fact" before him. The friend, whom we are quoting added:—"But now, of course, he goes to a new office where he will be divested of the responsibility of keeping order in the district, and that may make a difference." Actual experience has, however, belied whatever expectations might have been based on the ground of a changed circumstance alluded to by our friend. It will not, we believe, be denied by anyone that to sift the evidence carefully, to weigh the probabilities on each side and thereafter to form an opinion on the merits are as much the duties of an appellate court as of a court of the first instance. But the work of the appellate court does not stop here. To it belongs the higher duty of correcting errors of judgment as well as abuses of power on the part of the subordinate judiciary. But to our misfortune, Mr. Newbould's judgments, so far from giving any the slightest indication of a sense of this higher duty, are often characterised by an absence of that essential requisite of a judgment, namely, that it must show in the face of it that the Judge has appreciated the evidence and the merits of the case and formed his own opinion thereon, be it in accordance with or be it different from the lower courts. In support of what we are saying, we will give the following extract from a typical judgment in a criminal appeal disposed of by the learned Judge. After stating briefly what the prosecution alleges and what the defence is, the Judge goes on to observe:—

"It is very hard in cases of this kind to ascertain the truth from a perusal of the bare record. The court which has examined the witnesses is in a much better position to judge of the value of the evidence. In the present case, the lower court has not given as fully as he should his reasons for disbelieving the accused's story. I can see, however, no reason to think that he has not carefully weighed the evidence and come to a right decision. The appeal is dismissed."

Now, can it be said that observations such as these, so general, so vague, so inconclusive, and, if we may add, so stereotyped, must necessarily have been preceded by an exercise of the reasoning faculty or of any discrimination at all? If not, what is their value? Just as much as if the learned Judge had simply said:—"I see no reason to interfere: the appeal is dismissed."

PARIDARSAK.

There is another matter connected with Mr. Newbould's method of dealing with appeals, which we shall briefly refer to here. We are told that he not unfrequently rejects appeals summarily, even without sending for the records where the grounds of appeal present no points of law and the question is simply one of evidence. We would humbly point out that the Legislature in conferring the power of summary rejection of appeals never intended that it should be exercised except in very very exceptional cases. Indeed, generally speaking, this provision of the law has remained practically a dead-letter. It is well that this should be so, for otherwise, though Judges might obtain credit for speedy disposal of work, great injustice would result in but too many cases.

PARIDARSAK,
May 13th, 1898.

61. The same paper says that though complaints of water-scarcity are heard on every side, it is only in the Sadar sub-division of Sylhet that a few wells are being dug, the rest of the district being allowed to suffer in silence.

PARIDARSAK.

62. The same paper thus comments on the promulgation of a law prohibiting the use of unmasked lamps in Sylhet:—

Unmasked lamps in Sylhet. Who dares oppose the orders of the lord of the district? You are but a subject, a dependant; it is for you simply to obey. What right have you to judge of right and wrong, of good and evil? Do you imagine that the rulers have made a mistake? Is it possible?

The notices posted in various parts of the town are not sufficient to apprise people of the prohibition. There are many who do not know even the alphabet. For these men there should be a proclamation by beat of drum before the law is enforced and people are arrested for violating it.

PARIDARSAK.

63. Speaking of the plague, the same paper thanks Sir John Woodburn for his kindness and sympathy. He is acting with great forethought and consideration. Indeed, if he had not reassured the people, Calcutta would in all likelihood have witnessed bloody riots like those that occurred in Bombay. The Assam Government is prepared to meet the disease; the people of Assam have nothing to fear because the Calcutta regulations will be put in force among them, and the police will have no hand in the matter.

PARIDARSAK.

64. A correspondent sends the following in English to the same paper:—
On more than one occasion I expressed my firm faith in our wise and just ruler's solicitude to take in qualified Muhammadans into the service of the State as opportunities would present themselves. Now, I am happy to say, this my belief is already a fact realised. Verily an era of progress and provision for the children of the soil has set in with the advent of Mr. Cotton, though his noble resolutions and earnest efforts to rule the province in the interests of the ruled and to strengthen the administration by giving a fair share of the loaves and fishes of the State to every section of Her Majesty's subjects whom it has pleased God to place under his fostering care, seemed for a time to have been paralysed by nature's awful visitation. It is not a matter of small congratulation for our Government that it has so soon, after the memorable disaster of June last, been able to pay attention to administrative betterment. The administration has perhaps never been so eventful for the natives as it has of late been. Mr. Abdul Majid, B.A., L.L.B., of the Calcutta Bar, has been raised from the Provincial Service to the rank of a Statutory Civilian. Our popular Extra Assistant Commissioner, Mr. M. N. Ghosh, a most energetic and devoted officer, has been deputed to officiate as Assistant Secretary to the Local Government, in which post, we hope, he will soon be made permanent. It will then be seen that our kind and sympathetic Chief Commissioner, as we always speak of him, has admitted natives into ranks which were never before thought of as within their reach. These are, no doubt, honours enough, one would think, to lay a loyal and appreciative race under a deep sense of obligation, but our large hearted ruler has not stopped short here in honouring our community. He has gone farther than we could think of; he has removed the long-standing charge that used to be levelled against us for no fault of ours, "Sylhet Muhammadans have no E. A. C. among them." Maulvi Ahmedullah, B.A., B.L., a rising pleader of the Judge's Court, has been appointed to officiate as an Extra Assistant Commissioner. The appointment is well-deserved, and I have

Mr. Cotton and the people of Assam.

no doubt it has met with general satisfaction. Here the author of New India has shown himself to be as catholic as ever. He is a true friend of educated natives, specially of the dumb section.

Though as a community we are backward and voiceless, we are never slow to appreciate kindness and consideration whenever shown us. Our benign ruler has honoured our community, and it is but meet and just that our feelings of thankfulness and indebtedness find some vent, but, alas, I, for myself, lack that power that would be necessary to do justice to them. I, therefore, conclude with a humble, but hearty prayer to the great disposer of all things that he may long spare our sympathetic Governor to carry on the good work he has set his heart to, not only here but elsewhere, in a much wider field that, we trust, will soon be the arena of our worthy hero. Though we can ill afford to part with him before the expiration of his full term, we will not be sorry or surprised to suddenly hear that he has been called upon to assume higher duties, for which he has shown himself to be so exceptionally capable. Long live Cotton, honour upon honour attend your career and that of your children, this is the prayer that proceeds from the heart of our hearts.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 28th May 1898.

